

Church of God *Evangel*



September 19, 1960

R E S O L U T I O N

The foundation of the Church of God is laid upon the principles of Biblical holiness. Even before the Church experienced the outpouring of the Holy Ghost, its roots were set in the holiness revival of the past century. It was, and is, a holiness church—holiness in fact and holiness in name.

The passing of three-quarters of a century has not diminished our holiness position or convictions. The years have, instead, strengthened our knowledge that without holiness it is impossible to please God.

We hereby remind ourselves that the Scriptures enjoin us at all times to examine our own hearts. The continuing and consistent life of holiness requires this. Conditions of our day desperately require it. The subtle encroachment of worldliness is a very real and unrelenting threat to the Church. We must therefore beware lest *we* become conformed to the world, or lest a love for the world take root in *our* hearts to manifest itself as lust of the flesh, lust of the eye, or pride of life.

For these reasons, we present the following:

Whereas, the Church of God is historically a holiness church, and

Whereas, we are enjoined by the Scriptures to be so, and

Whereas, a tide of worldliness threatens the spirituality of the Church,

Be it resolved that we, the Church of God, reaffirm our standard of holiness, in stated doctrine, in principles of conduct, and as a living reality in our hearts.

Be it further resolved that we, as ministers, maintain this standard in our own lives, in our homes, and in our pulpits.

Be it further resolved that we, as ministers and members, rededicate ourselves to this purpose, and guard our lives against conformity to the world in appearance, in selfish ambition, in carnal attitudes, and in evil associations.

Be it further resolved that we, as ministers and members, seek to conform to the positive virtues of love, mercy, and forgiveness as taught by Jesus Christ.

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After several years in evangelistic work, I am now pastoring the Church of God at Marble Hill, Virginia. My address is Route 2, Box 64-A, Meherrin, Virginia. If anyone has information of any friends or relatives living in the Keysville, Farmville area, I would be glad if they would write me, Cleburn Byus.

Anyone having friends or relatives living in Inverness, Florida, please contact me at the following address: Rev. James S. Franklin, 211 S. Seminole Avenue, Iverness, Florida.

A new church has been started in Bloomington, Illinois, and if anyone has friends or relatives in the Bloomington area, would you please contact them and have them write Fred Taylor at 114 Greenwood, Bloomington, Illinois, or call 7-1417.

Anyone having relatives or friends in the New Haven, Bridgeport, Waterbury areas, please contact Rev. Robert A. Day, 761 Washington Ave., New Haven, Connecticut. Telephone: SP 6-6304.

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CHURCH OF GOD *Evangel*

Official Voice of the Church of God

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons: namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the stonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection: eternal life for the righteous and eternal punishment for the wicked.

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GOD MANIFESTED HIMSELF to the Church of God in a wonderful way in the Forty-eighth General Assembly. The spirituality of the meeting will always be remembered as a dominant event in the lives of all who beheld or experienced it.

It is not as if this were the first time God has so blessed us. There have been many other times, so many that His blessings are confidently expected.

What makes this experience so precious to us is the fact that God met our specific need and revealed Himself to us in such a compelling manner. Frequently in the past He has revealed Himself in power, or in majesty, or in comfort. This time He revealed Himself in holiness, a holiness that we must receive and exemplify personally in order to be like Him.

It was made known that as He is holy, so must we be holy; our spirits were made humble and our hearts were made contrite.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (Isaiah 57:15).

In humility and contrition, the Church has been visited and revived and strengthened. God's blessings to the Church are real and lasting; under Him it will neither fall nor falter.

But what about the individual?

We must remember that holiness is a very personal matter. The group has been blessed collectively, but unless each individual makes it a matter of personal concern, all our re-emphasis of holiness will count for little.

It is not sufficient to witness the blessings of the group and never experience them personally.

When America as a nation is strong, then we as its citizens are strong. When the Church as a body is honored, then we as members are honored. The body gives its strength and its honor to its members. Not so, however, with holiness.

The Church does not transmit its holiness to its members. Instead, it is a holy body only as its individual members are holy. It is a sanctified body only as its members are sanctified. We, then, need not to look vaguely at the Church or to others concerning the matter of holiness; we must look to ourselves. The frightening possibility is that unless we do look to our own hearts and lives, we may personally lose out altogether, even while the Church as a whole is blessed and edified.

John admonished us to "look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 8). In many other

places in the Scriptures we are admonished to look into our own hearts and lives so that we may discover what impediments may be there.

IS IT POSSIBLE that some may have sat in our Assembly sessions with such detachment that they did not feel the personal response to the moving of God's Spirit? While it is not likely, it is a very definite possibility.

Strangely, there are some who become so absorbed in the consecration or lack of consecration of others that they entirely forget about themselves. This is a reverse procedure from that outlined in the Word of God. There we are called upon to look first into our own hearts.

There are those who moan that the Church is not as spiritual as it used to be, or that the Church is backsliding, or that something else is very much wrong with it. They seem to forget that they are a part of the Church and that it is only what its individual members make it. If you want the Church to be more holy than it is, then you must personally become more holy. If you want the Church to be less like the world, then you must personally be less like the world. If you want the Church to be more spiritual, then you must personally be more spiritual. What you want the Church to be, you must first be yourself.

We should not expect more of others than we are willing to give, to do, and to be. Criticism is cheap and easy. Cynicism is cheap and easy and evil. You must remember that the holiness of the Church of God is as much your responsibility as anyone else's. How is your own heart?

I know you were glad to see "the Church" revived, but what about yourself? Have you been touched by the Spirit of God? Has your heart been humbled and your spirit made contrite? Has the fountain of your soul overrun?

I know you are glad to see that "the Church" has taken a stand for positive holiness, but what about you? The group did enjoy a mighty move of God at the Assembly. That was meaningless, however, unless we individually take it into our hearts and hold it there, take it into our homes and keep it there, take it into our lives and live it there. It is all very meaningless unless we as individuals make holiness the guiding principle of all our affairs. No matter what happened to "the Church," it means nothing to you personally unless it also happened to you.

But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy (1 Peter 1:15, 16).



General Council Stresses Holiness

By Ralph E. Day

WITH AS many as 1,148 ordained ministers voting and that many more licensed ministers observing the proceedings, the 1960 General Council oftentimes set aside business sessions for weeping, praying, preaching, shouting, strengthening in the Lord. The chairman many times recognized ordained ministers who were anointed to preach reaffirmations of real Bible holiness. These ministers unreservedly proclaimed allegiance to Bible holiness "in stated doctrine, in principles of conduct, and as a living reality in hearts." Unique voting technique on a holiness resolution was accomplished by a unanimous standing in prayerful dedication to maintain a Bible standard of holiness "in our lives, in our homes, and in our pulpits, . . . to guard against conformity to the world in appearance, in selfish ambition, in carnal attitudes, and in evil associations."

Resolutions Enthusiastically Received

The resolution relative to principles of holiness of the Church of God was the most stirring and rewarding item of the entire Council.

It possibly is the move to turn a difficult tide in the denomination from greater conformity to the world to a realistic Bible holiness standard.

The resolution pertaining to the reaffirmation of the Church's position on the Separation of Church and State will doubtlessly influence most voting members of the denomination this coming November.

The resolution dealing with the Diamond (75th) Jubilee celebration of the Church of God in 1961 will probably give rise to the most aggressive attitude of ministers and members we have known for a number of years. A co-ordinating committee will spell out goals adopted by various states and general departments of the Church relative to new churches, new Sunday Schools, new Young Peoples' Endeavors, increase of Church periodical circulation, etc.

P.F.N.A. Guests

The General Overseer welcomed the following church leaders who delivered greetings from their respective denominations to the Forty-eighth General Council of the Church of God:

Bert Webb, Assistant Superinten-

dent of the General Council of the Assemblies of God; James Hammil, Memphis pastor of the Assemblies of God; J. A. Synan, General Moderator of the Pentecostal Holiness Church; Carl Niser, Superintendent of a Tri-State Conference of the Pentecostal Holiness Church; A. M. Long, Memphis pastor for Pentecostal Holiness; Ira Moses, General Overseer of the Church of God Mountain Assembly; Luther Gibson, Assistant General Overseer of the Church of God Mountain Assembly.

Letters greeting the General Council were read from the following: W. E. McAlister, General Superintendent of the Pentecostal Assemblies of Canada; B. L. Cox, General Moderator of the Congregational Holiness; Carl Spencer, President of the Eilm Missionary Assembly; James A. Keller, Chairman of the International Pentecostal Assemblies; Rolf K. McPherson, President of the International Church of the Foursquare Gospel.

The Moderator of the Full Gospel Church of God in South Africa, J. F. K. Howard-Browne, and Rev. C. E. Jennings, pastor of Bulawayo, telegraphed their greetings to the Council.

THE GREATEST SPIRITUAL ASSEMBLY

By James L. Slay

NOTHING with life can long exist without the presence of some animating *elan* or spirit. The Church of the Living God is a growing organism whose very existence depends on the presence of the life-giving and life-sustaining Holy Ghost.

This wonderful truth has seemingly been forgotten in our age of materialism and neo-positivism. Some are of the opinion that the church can live on tradition; others feel that it can thrive on popular appeal and social dynamics, while quite a few try to keep it alive with rationalism and a watered-down theology.

None of these have been able to keep the modern church alive. It may appear to have a body, but it does not possess life. It has eyes that see not and ears that cannot hear. Formality is present but the transforming power of His Spirit and His life have been sadly and strangely missing.

Thousands of sincere believers in the Church of God were fearful that the church they loved might be drifting toward the state of worldly acquiescence which has been the fate of other groups who had less time for God than for the world. Now, thank God, these fears have been dispelled. A mighty, surging, impelling force has taken hold of the hearts and lives of many. The Holy Ghost has moved mightily in the Assembly just closed and when He has His way, wonderful and amazing things take place.

To say that the Holy Ghost moved is putting the matter quite

aply. He really did influence the goings on—especially in the Minister's Council. The business of the Council was dispatched with wisdom and alacrity under the anointed leadership of the General Overseer in a few sessions, and many wondered what would occupy the time of the hundreds of ministers during the remaining sessions. The Spirit of God knew what He was doing; He was in the arrangements. There was something in the offing vastly more important than mere business matters and things pertaining to the mechanics of church organization.

WHEN THE time came for the reaffirmation of the church's stand on holiness things were about as usual for a General Council Meeting. As Brother Conn came to the podium to introduce this God-inspired document it seemed that a celestial atmosphere took the place of the filtered air in the vast auditorium. Breezes from Beulah conditioned all present for what was to come.

As the document was read and the need for it explained, men wept and prayed, confessed and rededicated. The Shekinah glory made ministers feel little and weak, but made Him appear mighty and merciful. Surely the spiritual tide has never been higher. This was a time of engulfment. Men were literally drowned in the Spirit and made to lose sight of self.

The same spirit that pervaded the ministerial sessions was also

present in the devotional and worship services. Brother Boatwright did not find himself able to finish his great message; the Lord of Hosts took over and hundreds were blessed. Every minister and musician seemed to be carried along on the crest of this spiritual tidal wave.

All sensed that something great was happening and the little petty bickerings that can and too often do mar a meeting of this sort were marvelously missing. Every tongue was praising God and few found time to waste on matters material and meaningless. When words could not be found to express the joy prevailing, the blessed Holy Ghost spoke forth through mortal lips the unutterable praises of Him who loved us and loosed us from our sins.

Ministers who have been attending Assemblies for forty years or more are unanimous in their testimonies that this was the greatest spiritual Assembly ever held. Other Assemblies may have had a greater number in attendance, but none can compare with this one in the realm of spiritual attainment. These testimonies do not diminish the blessings of former days; they do, however, point up the glorious fact that even today the Church of God is experiencing an outpouring of Pentecostal power and apostolic holiness in these troublous times three quarters of a century removed from the days of its beginning.

Others may drift and feel that
(Continued on page 12)



Youth Emphasis in Memphis

By Clyne W. Buxton

THE FORTY-EIGHTH General Assembly of our denomination is history; and as years go by, it may well be recorded in the annals of our church as being truly outstanding and of utmost importance, spiritually speaking. The Ordained Ministers' Council of this great Assembly held business sessions. In these sessions, however, more than usual church business was discussed; the business of each individual minister seeing to it that he is totally dedicated and completely devoted to the principles of Jesus Christ was the major topic. As with a fiery urgency, delegates spoke of the immediate need for a holy, Christlike ministry. Some whispered, "We have not seen our Assemblies on this fashion before." Others stated, "This is a church business meeting where the business is for us to search our own hearts and to rededicate ourselves to God." One

minister commented, "The spiritual impact of this Assembly is more pungent than are our state prayer conferences."

Not only was the ministry moved. In our worship services a genuine spirit of worship was prevalent and great movings of the Holy Ghost were experienced by the massive audience as delegates from far and near worshipped. During one session of the Ordained Ministers' Council, the ladies had a worship service in another auditorium. In their service revival fires burned brightly as the women wept and rejoiced.

This week of August 16-20 was filled with rich experiences. The Honorable Henry Loeb, Mayor of Memphis, addressed us on Tuesday evening, which was the opening night. On that same evening our General Overseer, the Reverend James A. Cross, brought a most

provocative and soul-stirring message. Then Wednesday night was packed full of interesting features. This, the youth night of the Assembly, was crowned with a message by the Reverend William J. Brown. Every service, including the morning worship services and the evening services, was excellent. We had a great moving of God's power on Thursday evening as the Reverend D. C. Boatwright powerfully addressed us.

In this well-planned week the youth were reached and challenged, for on Friday evening a beautifully arranged youth banquet convened. With "YOUTH WITNESS ... NOW!" as the theme, nearly five hundred young people banqueted in the Empire and Ball-nese Rooms of the Claridge Hotel. As the hundreds of young people ate a delicious meal at this the first Assembly Youth Banquet, ap-

propriate music played in the background. After eating, everyone enjoyed a good program. The program included a Christ-exalting vocal solo by Jackie Turner of Detroit, Michigan, and a challenging address by Jack Daniel, administrative vice-president of Youth for Christ International, Inc., Wheaton, Illinois. Mr. Daniel, being a special guest of the banquet, held the rapt attention of the young people. Following Mr. Daniel's address, Carl Richardson of Canton, Ohio, played a trumpet solo. The state Sunday School and youth directors and their companions and the National Sunday School and Youth Board and companions attended this great banquet as guests.

During the banquet the state directors and the national office staff presented the Reverend O. W. Polen, retiring National Director, a fine piece of luggage. Also, the Spanish-speaking director, Sister Cabrera, presented Brother Polen an attractive plaque on behalf of the Spanish-speaking churches east of the Mississippi River. Too, during the banquet the national office staff and the state directors presented Miss Bernice Stout a check. The Reverend Cecil B. Knight, newly elected National Sunday School and Youth Director was introduced to the group. This delightful banquet closed with the Reverend Wallace Swilley, Jr., Youth Director of Georgia, leading the chorus, "Teen-Ager, Are You Lonely?"

We hurried from the banquet to the missions program, directed by the Reverend L. H. Aultman, Executive Missions Secretary. This was a thrilling and challenging service, for missionaries to different countries brought pungent testimonies and messages. The service Saturday morning by the colored people, with the Reverend J. T. Roberts in charge, was both informative and enjoyable. Saturday night the Reverend Lindsey Pratt preached an outstanding message. Thus the Forty-eighth General Assembly ended. Though this great Assembly has closed, the revival fires kindled during this wonderful week burn on in our hearts.

The Great Assembly of 1960

By Zeno C. Tharp

THE GREAT Assembly of 1960 will go down in the memories of thousands of people as the greatest in the history of the church. Others will say, "It reminded me of the Assembly years ago." But all will agree that it was a great Assembly.

The moving of the Spirit began in the Supreme Council days before the General Ministers' Council or the General Assembly began and continued on to the Ministers' Council with the spiritual tide rising higher and higher until it reached its climax among the thousands of ministers and laymen attending the Assembly.

In the Supreme Council meeting, which began two weeks before the Assembly, the council became burdened over the spiritual condition of the church. The fact that worldliness was creeping into the churches was undisputed. This burden became so great that steps were immediately sought to curb this trend toward worldliness.

After much prayer and meditation, with the consciousness that the Holy Spirit was leading, the council with one accord agreed that worldliness would not exist in the hearts of men and women who lived and practiced holiness. As the burden grew greater, it became apparent that this life of holiness should first be practiced in the life of the minister. After all, holiness was not preaching, but living—not what we say but what we do—not so much what we say, but the way we say it. We as ministers have been inspired many times to preach holiness as we had never preached before, but now we seemed to feel the necessity of

living it as we had never lived it before.

This same feeling was manifested at the very beginning of the Ministers' Council. As the resolution was read from the Supreme Council, almost the entire General Council with the hundreds of exhorters and licensed ministers seemed to say, "This is it. This is what we need. This is what we have been looking for."

There was a great moving of the Holy Spirit. Messages were given in tongues accompanied by the interpretation. Ministers went on their knees before God. They poured out their hearts to Him. They prayed, they cried, they wept until there was hardly a dry eye left. Men and women consecrated themselves to God anew. They rededicated their lives to His service in true holiness and humility.

This spiritual tide rose higher and higher, service after service, day after day. Every heart seemed to be broken and every minister saw himself as he stood before God.

Some repented, others made open confessions and asked forgiveness for things that had happened years ago. All were praying for the manifestation of a life of true holiness and love.

Brotherly love was in no wise absent from the services. I have never witnessed a greater demonstration of divine love in our Assemblies.

People were also baptized with the Holy Ghost as in days past. The great Assembly of 1960 will long be remembered and will go down in history as one of the greatest of all time.



A TEXAS FAMILY V

By Barbara M. Page

THE neighborhood where we reside in Arlington, Texas, is very quiet and peaceful at 1:30 a.m. on Tuesday, August 16, 1960. That is, everything is quiet and peaceful except the Page household. A beehive of activity is in process as we load everything in the Ford, lower the windows in the house, turn off the pilot light in the water heater, and make sure everything is secure. Then, with a wonderful thrill of anticipation in our souls, we turn the family Ford toward Memphis, Tennessee, and the long-awaited General Assembly of the Church of God.

Before we travel any farther, let me introduce our family to you: my husband, Jack; our eleven-year-old daughter, Jacquelyn (hereafter referred to as Jackie); our eight-year-old son, Billy; and myself, a combination secretary, housewife, and mother.

Approximately eleven hours and 500 miles later, we approach the huge bridge that spans the Mississippi River between Arkansas and Tennessee. How excited we are to know that our journey is soon to be ended and the thrills of our vacation just beginning! How our hearts race within us at the prospect of several days of hearing wonderful Holy-Ghost-inspired messages and anointed singing, and feeling the moving of the Spirit within our souls! Soon we are across the bridge and at our hotel. My heart is grateful to God because He has made it possible for us to be here; He has supplied the need; He has helped us to go all those miles without any accidents or trouble—all in answer to prayers that had been going up for many months.

Soon the business of checking in

and getting settled is over. We rest awhile, eagerly looking forward to the first service. It is quite early as we walk the five blocks from the hotel to the auditorium, but there are many friends we never see except at General Assembly; we are eager to renew old acquaintances. Besides, I always like sitting near the front in the middle section of seats and you have to be early to get seated there. It seems several hundred other people like to sit there, too.

Now it is 6:45 and Bennie Triplett moves to the microphone to start the great assembly of people singing. How good it is to hear thousands of people singing the praises of God. It is good to see again our General Overseer and the many able men of God who see that the Church of God operates efficiently. These are great men whose names I see in print in the church publications, but whom I seldom see except during the General Assembly. The service moves on and the climax comes in the inspiring message of Brother Cross and the knowledge that the Church of God is moving on.

On Wednesday morning the memorial service is an outstanding portion of the meeting, and our hearts swell with the thoughts of our loved ones who have gone on before and the promise we have of seeing them over there. We think, too, of the ministers and workers in the Church of God who have given most of their lives in service to the King of Kings and have now gone to their reward. Tears sting our eyes as a feeling of humbleness and unworthiness steals over our soul.

Then, back to the General Assembly and the Wednesday even-

ing service. The youth program is one of the most inspiring I have ever witnessed. I would like to say here that there were many "firsts" for me at this General Assembly. There were also many thrills, and if I seem to overwork the word *thrill*, please bear in mind that nothing is more thrilling than the power of God. Bear in mind, also, that God can give a person more real thrills in a week than the devil can give in a lifetime—and God gives the kind that makes a better man or woman of the recipient.

ONE OF the "firsts" I spoke of above is the Lee College Choir. It is the first time I have been privileged to hear singing by this choir, and I have not the words to describe the joy in my heart as I see those beautiful girls and strong young men singing with all their being about the saving power of Jesus. Here and there amongst the choir, hands go up toward heaven, shining faces turn upward, and you realize that this choir not only sings of Jesus and His saving grace, but they are feeling it within their souls. What a thrill to be hearing this anointed singing!

The features of the youth service, such as the Sunday School and Youth March On, and the Frame of Fame are especially interesting. The message by Brother Wm. J. Brown is inspirational as well as informative. I cannot help but admire the knowledge of this man. As we are leaving the auditorium after the service I cannot help but overhear a remark made about Brother Brown with which I heartily agree, "That preacher is a walking encyclopedia."

On Thursday morning we arrive

LY VIEWS THE GENERAL *Assembly*



at the auditorium early and stand at the door leading into the auditorium where the Ordained Ministers' Council is still in session. Someone opens the door to see if the session is about completed, and together with the crowd gathered outside the door, we creep inside and stand there observing the closing moments of the ministers' council. Everywhere you look in that vast auditorium, there are strong, stalwart men with arms upraised, singing from deep down inside, that wonderful old song, "Draw Me Nearer." Somehow, you can feel that these ministers mean exactly what they are singing, and the presence and love of God begins to creep over my soul, as I stand there and see what the love of God can do for men who serve Him.

As I look around, my eyes come

to rest upon a young minister from a faraway state. I know this young man, and my mind goes back seventeen years to a little church in East Texas where I found the Lord. This young man was then only nine years of age, and I see in my mind the times when he danced in the Spirit and shouted the praises of God in that little church. Now I see him—seventeen years later—still praising God, still in His service, and I thrill anew. God can do mighty things with a willing heart.

The ministers begin to leave the auditorium, and we eager lay members begin to enter. There is usually a terrible crush of people around the doors, but nobody seems to mind. Wherever you look there are smiles, and you are made to feel better because of the friendly atmosphere.

The Thursday morning service presents another "first" for me. I have never heard the Home for Children Chorus, and those of you who have never heard them have missed a thrilling experience. My, how those girls can sing, and as is the usual case when hearing anointed singing, the sweet feeling of the presence of God comes stealing over my soul, and tears well up in my eyes at His nearness. How wonderful that our great church can have a Home for Children that gives them, first and foremost, a wonderful background of holiness.

THURSDAY night comes and with it another "first" for us—a real, live "Forward in Faith" broadcast! We are told that many of our missionaries in foreign countries will be hearing this

broadcast. Another thrill runs over my soul, and we are grateful that God has worked out a plan whereby those not fortunate enough to attend the General Assembly will be able to snatch a little bit of it for themselves. When I leave the General Assembly and return home, I can have a real picture in my mind Brother Triplett as he introduces the broadcast to us. This contact will make the regular Sunday afternoon broadcast much more real and personal to me.

The broadcast is over now, and it is time to move into other parts of the service. Brother D. C. Boatwright comes to the "mike" to bring us a message from the Word of God. But he is not very far into his message before the power and might of the Holy Ghost sweep into the auditorium. Wave after wave of the glory of God fills our souls until it seems almost as though we must go up! Brother Boatwright calls for those who wish salvation, or to be filled with the Holy Ghost to come to the front, and my, what glory again fills the souls as we see the throngs of people seeking after the things God has for them.

The L.W.W.B. Program on Friday morning is inspirational and entertaining, and it is unique in that there are three male speakers featured. After hearing the reports during that program, I cannot help but feel pride for the ladies of the Church of God, because we are doing quite a bit for the church! And those reports prove it!

At 5:00 p.m. on Friday we assemble ourselves at the Britling Cafeteria to attend the banquet given for the Northwest Texas delegates. It is another "first," because never before have any of the Texas delegates had a banquet at the General Assembly. My, I didn't realize there were so many Northwest Texas people at the Assembly. It is good to be in this get-together and we enjoy the fellowship of our fellow Texans. We are touched as Brother C. W. Col-

lins, our state overseer, gives a farewell message. He has been a truly great state overseer, and we are sorry that his term has expired.

From the banquet we dash madly to catch a bus that leaves us across from the auditorium. We find a seat and eagerly wait for the missions program which proves, to this spectator, to be one of the very best ever. How our hearts are touched with Brother Searcy's short, but truly inspiring, message on the work 'in Nigeria. Sister Turner's report on the work in India reaches 'way down in the heart, and you sit in your seat and feel ashamed and unworthy, and determine that some way or another you must do more for the Lord. Brother Brummett's news of the West Indies is interesting and informative, and Brother Portugal's short message certainly makes up in quality what it lacks in length. Then we hear from Brother DeSouza, who speaks in his native tongue. The message is interpreted by Brother Hargrave, and we sit back and alternately laugh and cry, stopping to praise God, while we are told of the experiences of our foreign brothers and sisters, and the marvelous works God has wrought. This missions service gives us new zeal to go to our home church and determine that more must be done for God on the home front as well as the missions field.

SATURDAY dawns and with it the realization that today is the last day. We must make the most of it, because it will be two more years before we are again privileged to attend this great gathering of God's church. The morning service is eagerly anticipated, since it features the delegates from the colored Church of God. It is fascinating to observe the way our colored brothers and sisters in the Lord put themselves into a service, and it seems they can put more into a service and get more in return than any other race. It is hard to say which is more thrilling—the wonderful music (especially the music which spills happily from the organ played by the small colored girl),

the inspiring progressive reports of the colored work, or the brief, but nonetheless dynamic, message of Brother Cobbs. What a unique thought Brother Cobbs has—"Don't Let God Lay You Off." That is really something to think about for awhile.

My soul is thrilled when we see the response of that vast audience to the appeal for finances to obtain more much-needed properties for the colored Church of God. This is another "first," for never before have I seen a large sack filled almost to the brim with money for God's cause. The Church of God is truly reaching "to the uttermost."

Then comes a long-awaited moment—the announcement of state overseers. Our pen is poised over the pages provided in our program to fill in the appointments of overseers in the proper spaces. A rustle of excitement runs over the congregation as name after name is read off. Now they call out Texas and the name of Brother P. H. McCarn, and we are well pleased.

Upon completion of the reading of appointments, we are dismissed. For the Page family the General Assembly is over.

We hurry to our hotel and begin the job of getting things together to check out. This is accomplished and we are again in the family Ford—this time turned toward Texas and home. As we are crossing the big bridge into Arkansas, Jackie remarks that it makes her feel a little sad to be leaving. I look back toward Memphis and a lump begins to rise in my throat, too, because the memories of the General Assembly are still so warm in my heart. The realization comes over me that it will be two long years before another of these wonderful Assemblies. But then, I think of the work to be done for the Lord, the souls to be won, and the possibility that the Lord may come at any moment to take us all to that greatest of all assemblies to convene someday in the air, and with a song in our hearts and a smile on our lips, we continue on our way in loving gratitude to a wonderful Saviour for the experiences of the last few days.



The General Assembly

AS WE SAW IT

By Christopher Moree

THE GENERAL ASSEMBLY of the Church of God is a very unusual convention, as I am sure many residents of Memphis would be quick to state. It must be quite a shock to see a church group, which has often been thought of as insignificant, flock by the thousands to this city on the Mississippi River.

By bus, by airplane, by train and by automobile they converge on the city from most of the fifty States and many foreign countries, the ladies resplendent in their summer finery and the men conservative in their dark suits. When they meet their friends, be it in a hotel lobby or on a street corner, the greeting, to say the least, is unusual to the uninitiated. It may range anywhere from a casual handshake for that delegate who is a stranger to a bear hug for that friend whom they have not seen for two or four years.

And why have they come? One might obtain a different answer from each person asked. Aside from the fact that this is the highest governing body of the Church and that much important business

must be transacted, and disregarding the knowledge that here is a chance to renew old acquaintances, there seems to be some sort of spiritual magnetism which draws people to this holy convocation. An air of expectancy is present. Even those who have come only for curiosity are drawn from the halls and corridors when God's Spirit begins to move mightily upon His people.

Just as the council described in Acts, chapter fifteen, was so important to the early Church, so this Assembly has already assumed a place of like importance in the present-day Church of God. Even before it came to a close, delegates were expressing themselves as to the impact this convention would have on their lives and, thus, on the Church. Following are some impressions received by individuals attending the Assembly:

LOOKING THROUGH THE EYES OF JOE BERTINETTI, EVANGELIST FROM PONTIAC, MICHIGAN

"Spiritually, it is the greatest meeting of this nature I have ever

been in. I feel that God has met with us in a special way in an hour of real crisis. To have seen and to have felt God's moving in this way has been an answer to my personal need. This move has gone beneath the surface and God has touched hearts with a lasting impression.

"I am encouraged for our Church because we have got to the basic issues. This re-emphasis of our stand on holiness and this injection of God's love and power in the evangelistic field will help us win men to God like nothing I have ever known before. Evangelism will blossom, and I know we are really going to go out and take the land for God. God promised it to us, and I feel He has renewed His promise in our hearts."

LOOKING THROUGH THE EYES OF LUTHER JOHNSON, COLLEGE STUDENT FROM WEST MONROE, LOUISIANA.

"This Forty-eighth General Assembly seemed to be a second day of Pentecost. The power of the Holy Spirit anointed each speaker, sing-

er and moderator as he performed his individual task.

"The program of this great meeting was designed so that everyone could enjoy it to the fullest, from the smallest youth to the most devoted scholar.

"To climax this Assembly for me, the Church of God youth, for the first time, were honored at a lovely banquet. We were privileged to hear an outstanding youth speaker place a challenge before us to be a standout for Christ in this world of sin.

"As the convention drew to a close, I began to realize the tremendous impact it would have upon my life for Christ."

LOOKING THROUGH THE EYES OF GEORGE ALFORD, EVANGELIST FROM DYERSBURG, TENNESSEE.

"This Assembly will definitely be an incentive to greater evangelism. Every minister will leave resolved to put forth a greater effort for Christ and His Church. It will affect the evangelistic work completely."

LOOKING THROUGH THE EYES OF MISS LORRAINE PAINTER, SCHOOL TEACHER FROM GREENFIELD, INDIANA.

"This was the first General Assembly that I had ever attended. I can say in all sincerity that it was a most enjoyable experience. It was a time of spiritual blessings, and a time of renewing old acquaintances and making new ones.

"Two of the highlights were the two ladies' services held Wednesday and Thursday afternoon. We certainly felt God's presence each moment. The evening service on Thursday provided a special blessing for me. During the message of Reverend D. C. Boatwright, God's power fell in a mighty way. I was seated in the balcony and as the power fell, it seemed as though I could see it move over the congregation in great waves.

"The close of the Assembly caused mixed emotions. As I walked down the hall, it was amusing to see so many people standing on one foot or with their shoes off. Most of us were exhausted from so much walking and standing. We were

glad to see the Assembly come to a close; but on the other hand, we were also sad, for we knew that this would probably be the last time we would see many of our friends.

"I am indeed looking forward to attending the next General Assembly."

LOOKING THROUGH THE EYES OF JOSUE BELTRAN RUBIO, MISSIONARY IN HONDURAS, CENTRAL AMERICA.

"This is my third time to attend a General Assembly, and I consider this one the best. I believe this is what the Church of God was needing to help us decide the pathway to follow. All around the world Satan is working to destroy the saints of the Lord, and he was already among us. He thought it was the time to corrupt the foundations of the Church.

"Now God has proved to us that we are His Church, and that the gates of hell shall not prevail against it. The spirituality of this General Assembly set down and reaffirmed our place in the lost world. Our general officials and the Supreme Council were aware of the devil's tactics to infiltrate the Church with worldliness. Now we are more sure that we are the Church of God, a group of Christians in the world who are trying to keep His Word.

"It is true that the devil is working everywhere, but there are places where he has more liberty to act. Maybe here in the United States he has that extra liberty. The freedom and democracy of the country, the high standard of material living, the availability of education, and the large wicked cities all give Satan room to tear down holiness. But here, in this environment, the Church of God in this Assembly rose up and told Satan NO!

"This General Assembly answers the question which many were asking, 'Where is the Church of God going?' I answer now with entire satisfaction—the Church of God is going to heaven. I am not ashamed to answer that question in that way because God has proved us once more. It is true, of course, that I have known this since I

came to the Lord twenty years ago, but some people were doubting about the end of the Church.

"We must keep this line of holiness; it is the only distinguishing mark from others. It is not the Pentecostal title, the unknown tongues, our church buildings, schools or money, because many others have the same; but they do not have the standard of holiness stressed again in this Assembly.

"This was what I saw in this Assembly. We should and will retain what the Lord has given us—holiness. We must preach it, we must live it, we must preserve it, and we shall always be the Church of God."



"THE GREATEST SPIRITUAL ASSEMBLY"

(Continued from page 5)

the forces of Satan are too many and too powerful; those who attended the Forty-eighth General Assembly left knowing full well what they could do and had to do for Him and for His church in these critical days. God's concern is shown by this divine and needed visitation.

Time alone will tell what the spiritual impact of this meeting will bring to our troubled world. Those who experienced the rapturous presence of the Holy Ghost will never be the same again; neither will the churches of these men and women be the same again.

It would not be true to say that the Church of God has received a new life—the same life has been present all the time. It would be true, however, to state that the worldly impediments which have hindered the free flow of this life have been removed. The gospel now can and should go forth unhindered. The choked channels have been cleaned. The broken cisterns have been mended. The rubbish-filled wells now are giving forth water to a parched and thirsty land. May God help us all to realize the true dimensions of this spiritual upsurge. The greatness of an experience is not determined by what happens at the moment but rather by its force on future events.



Unto the Uttermost

By James A. Cross
General Overseer

Continued from last week

U NTO THE UTTERMOST" is a present-day commission of the Church of God. Someone has said, "We cannot conceive of a nobler work than to be faithful witnesses of Jesus Christ. No greater work possible than by life and lip to bear testimony of Him, constraining our fellow travellers to realize His readiness to forgive, to receive, to bless, and to enable them." "Ye shall receive power and ye shall be witnesses unto the uttermost" is as constraining today and as obligatory as in the days when Christ spoke the words nearly 2,000 years ago.

The Church of God in its early days recognized the impelling power of the Holy Ghost to go unto the uttermost. The *Minutes* of the first General Assembly of the Church of God give us an insight as to the burden that was laid upon the hearts of those godly men in the early church to witness unto the uttermost. Though few in number, they were determined that this gospel should go everywhere, and discussed the business of evangelism. In the *Book of Minutes* of the first General Assembly, page 16, I quote, "After considering the ripened fields and opened doors

for evangelism this year, strong men wept and said they were not only willing but anxious to go. It was, therefore, the sense of the meeting to do our best to press into every open door this year and work with greater zeal and energy for the spread of the glorious gospel of the Son of God than ever before."

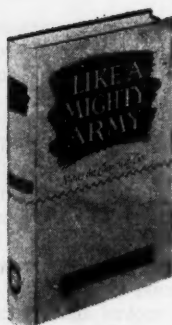
This report was not simply the result of an emotional upheaval that year, but was a deep-seated conviction that God wanted them to spread the gospel everywhere. The next General Assembly noted the same feeling of the urgency of witnessing unto the uttermost. From page 23 of the *Minutes* of the second General Assembly, under the item of "Consecration," I am giving quotations of some of those men who felt this urgency to spread the gospel. One said, "I expect to spend all my time this year in the ministry of the Word of God and prayer." Another said, "I expect to give all my time to the Lord's work this year." And yet another said, "I expect to give all my time to the ministry of the Word and prayer." And another of those early preachers said, "I expect to be in the work all the year on some line. I am in His service.

I am in it with all my power. My very bones are on fire for God."

These were not some popcorn testimonies with pious praises coming from idle lips to make the speakers popular, but these were words of men who were endued with power from on high. Did it work? Surely it did. The next year they reported several new churches and several new ministers. The church in North Cleveland grew from 60 members to 230 in one year. Another new church was set in order with 60 new members in East Chattanooga, Tennessee. This early church was determined to spread the gospel unto the uttermost. In 1905 they had 4 churches and 4 ministers, but they were determined to go unto the uttermost. By the General Assembly of 1911, the sixth Assembly, the number of churches had increased to 58, and the number of ministers to 107.

THE CHURCH understood this commission "unto the uttermost" to mean more than just the United States. This was not a sectional affair. This was a commission to go to the ends of the earth, to every creature, unto the uttermost with this gospel. R. M.

The General Overseer's Address to the 48th General Assembly



LIKE A MIGHTY ARMY

By Charles W. Conn

Like a Mighty Army is a comprehensive, authoritative and scholarly setting forth of the beginning, growth and expansion of the Church of God. This denominational history begins in 1886 with the establishment of the first Church of God under the name of "Christian Union" and ends with the events of 1955. \$3.00



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Evans, a retired Methodist minister, received the baptism of the Holy Ghost and was in attendance at our camp meeting in Florida in 1910. A man by the name of Barr from the Bahama Islands was there telling about the need of his people in the Bahamas. God called Brother Evans to go to the Bahamas as a missionary. He gave up his pension in the Methodist church, sold most of his possessions, loaded what he had left on a two-horse wagon, and started out for Miami. When he got to Miami, he sold his wagon and his team and procured passage on the boat to the Bahamas to preach this gospel and to obey the injunction of our Lord "that ye shall be witnesses unto the uttermost." Today a mission to the Bahamas does not look like a great undertaking, but to the church in 1910 it was a tremendous step in taking the gospel unto the uttermost.

Charles W. Conn, in his history, *Where the Saints Have Trod*, has this to say, "The Church's ambitious heralds touched Egypt, China, the Philippine Islands, Cuba, the Virgin Islands, the British West Indies, Bermuda, Chile, and Argentina. Even though these efforts were lost to the Church of God, they were not lost to the kingdom of God. Some of them lay dormant to bloom anew for the Church in a later day."

The next place where the Church of God was established was in Jamaica in 1918. From this small beginning the Church of God has pressed onward until she now bears witness in approximately 60 countries and islands of the sea, and has 157,035 members in those lands.

The Church of God has grown from 4 churches and 4 ministers in 1905 until in 1960 she proudly has 5,491 churches, 6,267 ministers, and 327,123 members.

From the icy reaches of Eskimo villages in arctic Alaska to sunny orange groves of Florida; from Plymouth Rock, Massachusetts, the landing place of the Pilgrims and the first permanent settlement in the United States, to Hawaii, the newest state in the Union where the tropical breezes fan the cheeks

and the waves of the Pacific lap her shores, we are witnessing unto the uttermost.

Not content with missionary work and preaching from pulpits, the Church has since last General Assembly utilized the power of radio to send the gospel unto the uttermost. Four years ago you authorized the beginning of this program, but it was only since this past General Assembly that we were able to take definite steps in putting into actual operation this witnessing unto the uttermost by way of radio. Since the last General Assembly in many states and in some foreign countries, every Sunday the strains of "Like a Mighty Army Moves the Church of God" let us know that another gospel message is being preached to the lost and dying, witnessing unto the uttermost.

Can we afford to be satisfied with our present accomplishments? No! The world—the whole world—needs the witnessing unto the uttermost. The hope of the church and of the world is in the awakening of the witnessing spirit of the saints of God.

From the day that Christ commissioned His disciples to preach this gospel unto the uttermost, there have been circumstances that would hinder the spreading of the gospel of Christ. There have been those foes who would stop this witnessing unto the uttermost, and there are the unceasing activities of Satan himself who would hinder the spreading of this gospel to the ends of the world. Paradoxical though it may seem, the growth of the church sometimes hinders witnessing unto the uttermost. Time was when we were the despised few. We were persecuted.

We were looked down upon. We sang:

*There are people almost everywhere
whose hearts are all aflame*

*With the fire that fell at Pentecost
which made them all acclaim*

*It is burning now within my heart,
Oh glory to His name;*

I'm glad that I can say, I'm one of them.

*Though these people may not
learned be nor boast of worldly
fame,*

*They have all received their Pente-
cost through faith in Jesus'
name*

*And are telling now both far and
wide His power is yet the same;
I'm glad that I can say, I'm one of
them.*

*Come, my brothers, seek this bless-
ing that will cleanse your
heart from sin,*

*That will start the joy bells ring-
ing and will keep the soul
afire;*

*It is burning now within my heart,
Oh glory to His name;*

*And I'm glad that I can say, I'm
one of them.*

Somehow today we are not sing-
ing that with as much fervor as
we did. We have been growing into
respectability. We have come from
a sect to a church. We have come
from brush arbors and store fronts
to nice brick buildings, but we also
may have lost some of our fervor.
However, the poor still need the
gospel preached to them and the
down-and-out still need to be
rescued from the perishing and
brought to the Lord. Though we be
ensconced in nice brick buildings
with carpeted aisles and comforta-
ble pews, we must not be satisfied
unless and until we are witnessing
unto the uttermost and bringing
the lost and the dying to the Lord
Jesus Christ.

Some of these growing pains that
may have hindered us from wit-
nessing unto the uttermost are
pointed out by Liston Pope who
lists "Twenty-one Steps of Transi-
tion from a Sect to a Church." Among those, I wish to point out
a few that he lists.

1. *From economic poverty to
economic wealth as disclosed es-
pecially in the value of church
property and salary paid to the
ministers.* Let me stop here just
for a moment and remark on how
we pride ourselves on our posses-
sions and the salaries which we
receive. Contrast it for just a mo-
ment with Wesley's total posses-
sions at the time of his death,
which were only a few meager per-
sonal effects and a silver spoon.
He gave to the work of the Lord.

He laid up treasures not here on
earth, but in heaven.

2. *From emphasis on evangelism
and conversion to emphasis on re-
ligious education.*

3. *From adherents to strict Bibli-
cal standards, such as tithing or
non-resistance, to acceptance of
general cultural standards as a
practical definition of religious ob-
ligations.*

4. *From a high degree of con-
gregation participation in the ser-
vice and administration of the reli-
gious group to delegation of respon-
sibility to a comparatively small
percentage of membership.*

5. *From fervor in worship services
to restraint. From positive action to
passive listening.*

6. *From reliance on spontaneous
leading of the spirit in religious
services and administration to a
fixed order of worship and of ad-
ministrative procedure.*

7. *From the use of hymns re-
sembling contemporary folk music
to the use of slower, more stately
hymns coming out of the more re-
mote liturgical traditions.* May I
digress long enough here to state
that even though they may not
be like the old liturgical hymns, I
love (and I hope they shall never
cease being sung in our churches)
such songs as "Blessed Assurance,"
"Are You Washed in the Blood?"
"The Old Rugged Cross," "There Is
a Fountain Filled With Blood," "I
Love to Walk With Jesus," "Blessed
Be the Name," and "Hallelujah,
We Shall Rise." They may sound
like folk music, but I tell you, they
stir our souls and help us to
spread this gospel unto the utter-
most.

8. *From emphasis on religion in
the home to delegation of responsi-
bility for religion to church offi-
cials and organizations.*

While growth of the church is
desirable, and to be accepted by
the peoples of our community as a
church is a fine ambition and
should be desired, yet in our
growth and in our transition, let
us ever remember that the first
and foremost commission of the
church is to preach the gospel unto
the uttermost.

(To be continued)

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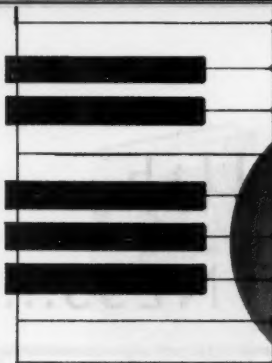
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